

AN  
Anti-Brekekekex-Coax-Coax.  
OR A  
THROAT-HAPSE  
FOR THE  
FROGGES AND TOADES  
That lately Crept abroad, Croaking against the  
Common-prayer-Book  
AND  
EPISCOPACY.

AND  
The Copie of a LETTER from a very Reverend  
CHURCH-MAN, in Answer to a young man, who  
desired his Judgement upon this Case, viz.

*Whether every Minister of the CHURCH of ENGLAND be bound  
in Conscience to read the Common-prayer?*

With Another LETTER from a Convinced Affociatour, that a  
while boggled at the Common-prayer, to a Brother of the  
same Association, not yet convinced; together with the above-  
said Reverend Person's Brief and candid Censure thereupon;  
with some Uses of Application by the Publisher.



LONDON,

Printed, in hopes to doe good to the Publick, or at least to give some check to the Impudent  
Slanders of some Malicious Non-Conformists, who by the same Artifice, as they did in the  
Year 1643, goe about to re-inflame these Nations by their Libellous Pamphlets. 1660.

And the Lord said unto him

Thou shalt be called

Thou shalt be called

Thou shalt be called

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*Munday September 24. 1660.*



His night about eleven of the clock, was a very violent fire in *Fleet-street*, which began at the Red Lion, in a short time consumed many houses, and did in a manner surround the dwelling house of the Reverend Doctor *Wilde*, now Bishop of *London Derry* in *Ireland*, did fiercely blaze against the walls thereof, being but of a thin Flemish building, and even into the very windows of sundry rooms: And yet God was pleased miraculously to preserve the said house, and there to give a stop to the fire, as he had done some years since, at the same Doctor's house; which is a sufficient confutation, if there were no other, of that scandalous and Phanatick Pamphlet lately set forth, as a little Theatre of God's judgements, against such as have been forward to Revive the use of the Common-prayer book. 'Tis well known that the said Doctor *Wilde*, all along these horrid confusions, and even in the height of *Oliver's Tyranny*, did constantly uphold and practise, as became a true Confessor of the Church of *England*, the Liturgy of the said Church. And who can tell (though it be indeed an high presumption for any to be too determinate in judging of God's providences, and prying into his cabinet counsels) yet I say, who can tell, but that even for a Testimony to these Nations, and this great City especially, of God's gracious acceptance of the appointed Liturgies and Letanies of our

poor persecuted Mother the Church of *England*, God hath been pleased twice so remarkably to preserve that house and family, where his worship hath been so regularly observed. And if one would be a little industrious to muster the disasters of those that have been adversaries to Episcopacy, and the established discipline and Liturgy, it were no great taske, nor altogether unseasonable for these giddy times.

As for example,

The sudden taking off Mr. *Gower* of *Dorchester*, within few dayes after his coming up to *London*, with the Petition of many associated non-conformists, intruders, &c. of those parts.

Of the sudden and dangerous rupture of body that not long since befell Mr. *Bampfild* of *Sherborn Dorset*, and the various mischiefs that have fallen upon him, and his assistant forsooth (for Curate is grown too low a title) viz. The ejection of the latter out of his usurped fellowship in *Saint Magdalens Colledge, Oxford*.

The sudden death of both of their horses, on which they were wont to ride to associations, unlawfull fasts and ordinations; caused as is shrewdly suspected by three or four of their own Disciples, that pretended to be great Converts of their making, but are now under suspicion and legal restraint for witches.

Of so many scores of intruders, that for recovery of their Hypochondriack maladies, or else to wash off, if it were possible by water-drinking, the stains of their consciences, for the coveting and violent possessing of their neighbours, nay their own Mother's sons houses and lands, at the late famous waters at *Woodbury hill, Dorset*: Their own Mother's



ther's sons, I say, and Fathers two, unless they be bastards, which 'tis to be feared too many of them be; and the worst of bastards, an incestuous brood, being generated, not by any Father or Bishop of the Church; but in the heat of a schismaticall lust, by their own brother Presbyters.

Of the great infirmity of body and mind which Mr. *Newton* of *Taunton* hath been subject to, ever since he was present and accessory to the plundring of *Sherborn-school* and *Almes house*. at

Of the exceeding great weakness of Mr. *Forde* of *Excester*, since his recanting his recantation, and declaiming so vehemently against Bishops and common-prayer.

Of the grievous affliction, Mr. *Nichols* of *Excester* hath had, with his eldest daughter, who was first mazed with his over-austere looks, his thundering doctrines of absolute predestination and reprobation, and his extravagant zeal, or choller rather, against the old Episcopacy and Liturgy; and continues a great affliction to him; God of his mercy look upon her, and in her conversion convert her Father and her other relations, to a due obedience to the Laws of God, of the King, and the Church.

Of Mr. *Chetwyn* of *Wells* his sad distemper, since his being so great a Phanatick and Stickler for *Extempore* prayers, and against the old orders of the Church.

Of the ill successses of all the intruding fellows of *Saint Magdalens Colledge Oxon*. Since their division of the *Aurum Tolosanum*, the good founders gold, by their little less then sacrilegious avarice, and their rending of the Church by their Chappell chat, and *Saint Marie's Sermons*.

Of Mr. *Ben* of *Dorchesters* monstrous chin<sup>e</sup>-cough, which would make any that hears him, doubt 'theres a

shrewd core at his conscience, for his subscribing to the Kings tryall, and outing Mr. *Newt* at *Tiverton*, to make room for his son and daughter *Polewheel*, and other hainous crimes, besides his great slip at *Oxford*, that all his Hah-hings cannot remove.

Of young Mr. *Tomlins* of *Newbury*, who was in armes against Bishops and Common prayer, and sadly cut his own throat.

Of the impure daughter of that old factious Puritan, *Gervase* of *Andover*, who first got a great belly among her holy brethren, as they call them, and then to hide the shame of the ungodlike godly, ungratiously hang'd her self in her Fathers barn, and yet was buried in those sanctified times in the Church-yard, as if she had dyed a Christian death, whereas yet neither King nor Church are satisfied for her *Felo de se* out of that estate she dyed possessed of.

*being  
Dewey's*

Of two of Captain *Doweys* souldiers that likewise hanged themselves in *Dorsetshire*, rather then they would live to hear or say, Almighty and most mercifull Father, we have erred and straied.

Of the famous Mr. *Obadiab Sedgewick* of *Covent-garden*, that after his excessive venery, now and anon two, turn'd mere Sot.

Of Mr. *Ball* of *Northampton*, that turned worse then Sot; which may serve to put in the scales against that base flaunder of the ingenious Mr. *John Ball* late fellow of *Wadham Colledge*, that in the book of the *Toades*, is said to have been suddenly struck for his having acted a part in a Comedy, in derision of an old puritan; whereas the said Comedy was onely to represent the extravagancies of love,

love, and was performed chiefly to gratifie the honourable and hopefull Baronet Sir *William Portman*, vvho vvith all that were present, God be thanked, are yet in perfect health save onely Mr. *Ball*, vvho in a journey aftervvard in the exceeding hot vvether, took a surfet by eating Pork and *Caule*, and thereof dyed: and to give him his due now he is gone, 'tis fit to be known that he was the Son of a very great Presbyterian and Non-conformist, and so are most of his relations; and in that way and those schismaticall principles he was bred: yet being a very good schollar, and after his coming to *Oxford*, reading indifferently the books of both sides, and seriously weighing their scriptures, Antiquities and reasons, forsook the Presbyterians, and freely and chearfully came over to the Episcopall judgement, even in those times when there was not the least glimpse of hope of his advantaging but rather of blasting his preferments by so doing.

*Caule*

And of sundry the like notorious afflictions upon diverse Ministers and other Non-conformists, in sundry Counties.

It would make up a far larger book then that wherein the Army of the Toads is so ridiculously set forth, and that not so much to shew the judgements of God against the revivers of Common prayer, as of Quakers and other such Phanaticks and sectaries, as any but mere dolts may observe, in diverse particulars of that book: however the title page layes all on the Common prayers score. According to the old ones *Maxime, calumniare fortiter, aliquid habebit*, cast dirt enough, and some of it will stick on the smoothest and purest wall or garment.

Perhaps some will say, Doctor *Brownrig*, who was for Episcopacy and Common prayer, died of a sudden extream



*was* fit of the stone, the scholars or hard students disease; but *Hugh Peters* who is against both, is hang'd, drawn and quarterd according to Law, pray which is the greater judgement, the *Duke of Glocester* who was for both, died of the small pox, for which some vile wretches have kept a thanksgiving day, with words to this purpose, Lord, as *so* thou hast cut off one of the limbs of that wicked family, to go on to destroy it root and branch, till there be not one of that wicked race left; but *Henry Martine*, who was against both, either is already dead, or like to die of the great, otherwise called the French or Gallick Pox, to save the hangman a labour, I pray, which is the greater judgement?

Thus you see how easie it is to accumulate undeniable Paradigmes, more then a good many, of such as are, or have been Adversaries of the good old government of the Church of *England*, and the Liturgy thereof, and have felt gods scourge heavie upon them; and thereby to stifle the noise of the Croaking Toads, that of late have been creeping abroad to the disparagement of the good old way of Gods worship. But the truth is, by all these things 'tis hard to judge of good or evill, 'tis Turkish or Cromwellian divinity to judge of the right of a Religion, by the lives or events of those that profess it; let Holy writ, as it is interpreted by the ancient Church, and Fathers, who were nearest the Fountain be our guide, and never go to the Episkies of Enthusiasmes, and mis-applied providences, vvhich must needs mis-lead us.

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The true Copy of a Letter from a very Reverend Churchman, in answer to a young man, who desired his judgement, without delay, upon this Case, *viz.*

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SIR,

I Receiv'd your Letter in *folio*, with others inclosed, which I have returned. The Books you write of, I have not received; yet I thank you for your good intentions, I am sorry the paper is printed by it self; it will be the less publick, sooner die, and vwill make the Authour the more enquired after, vvhich may prove prejudicial.

Your Case, you sent me, must be put thus; vvhether a Minister, that is, every Minister of the Church of *England*, (All indefinites *in materiâ necessariâ* are equivalent to universals) be bound in conscience to use the Common prayer.

The Case thus put, there seem many things to be said to the contrary, *E. G.*

1. No Minister is bound in conscience to do any thing, which will be more hurtfull, then profitable to God's Church; but vve think this vwill be so, *Ergo*, &c.

2. No Minister is bound in conscience to that vvhich will offend any godly men: but this vwill do so, *Ergo*, &c.

3. No man is bound in conscience to any thing forbidden by lawfull Authority: But the Common-prayer was forbidden by Lords and Commons, *Ergo*, &c.

4. That which hath been disused, and so is antiquated, doth not binde without an Act of Reviver: The Common-prayer hath been thus disused; and there is no such Act, &c. *Ergo*, &c.

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5. Nothing can thus binde, which is not of faith; for what is not of faith is sin: But thus to do, is not of faith to some, *Ergò, &c.*

6. The Minister is not bound in conscience to any thing, which will cause him to be suspected of lightness; and so bring him and his Ministry into contempt with the people: But this will do so, *Ergò, &c.*

7. He is not bound in his conscience to do that, against which he hath shewed his dislike, either by preaching, or conference with his people: But some Ministers have done so; Therefore not lawful for them; or at least they are not bound in conscience, *&c. Ergò, &c.*

8. No man is bound in conscience to any Act of imprudence, which may make him ridiculous to others: But this may be such; if there should come from supream authority, either a prohibition or alteration of that service; But, *&c. Ergò, &c.*

9. No man is bound in conscience to that, from which he hath a dispensation from his lawfull Superiour: But some have been so dispensed with, *&c. Ergò, &c.*

10. None are bound to this, who was ordeined without Oathes and Subscriptions: But some Ministers have been so ordeined, *&c. Ergò, &c.*

This is all you have in your paper, and all I think can be said by others (which question not the thing in it self, as did the old Puritans, as unlawfull) for the Negative.

For the Affirmative, it is said,

1. Every man is bound to that which the Law of the land still in force requires of him: But the Law of the land still in force requires the reading of the Common-prayer, *Ergò, &c.*

2. Every Minister is bound to what the Law of the Church



Church by her Canons and Constitutions requires of him:  
But, &c. Ergò, &c.

3. Every Minister is bound in conscience to use that kind of publick worship (supposing neither restraint nor danger) which is best for the peoples edification, and for God's glory: But this is incomparably best for both these ends: except they will magnifie their own prayers, before and after Sermon, to be better; a phansie easily to be refelled, Ergò, &c.

4. Every Minister is bound in conscience, and by all lawfull means to root out the memory of the late rebellion in the State, and confusion in the Church: But the using of the Common prayer doth both these.

1. Against the Presbyterians, who in *Scotland* began the War, because the Common-prayer was there used.

2. Against the Brownist, Anabaptist, Quaker, &c. at home, whose greatest hope was, by destroying both the doctrine and discipline of our Church, to bring in their own distractions, &c. Ergò, &c.

5. Every Minister is bound in conscience to declare his innocency, *i. e.* That he is not involved in the guilt of our former sin against God, the King, the Church, the people of this Land, committed in the late troubles: But there is scarce any better way for him thus to clear himself, then by the using the Common-prayer, &c. Ergò, &c.

6. Every Minister is bound in conscience to that which may best conduce to the Re-settlement of the Kingdom in peace: But the use of the Common-prayer, supposing it lawfull and good in it self, is such a way of settlement, &c. Ergò, &c.

7. Every man is bound in Practicall duties, which are

good and lawfull services of God, to conform himself to the judgement and practice of the 'supream Magistrate, of the best learned in the Laws, of the best-able and most Divines, of the greater and more intelligent part of the Nobility, Gentry and people of the Nation, where he lives; else he cannot avoid the note either of peevish singularity, or pride and schism: But the Common-prayer is the practice of the King in his Court, of the Inns of Court, the Universities, the best and ablest Divines in the Countrey, &c *Ergo*, &c.

8. Every Minister is bound in conscience to free himself, from all just suspicion of Hypocrisie and dissimulation, when he declares his judgement to be Episcopall: But the best or onely way to prove his sincerity in this, is to use Common-prayer: for he that declares for the one, *i. e.* Episcopacy, and will not declare for, *i. e.* use the other, declares in a manner contradictions. He cannot be *English*-Episcopall, that is not *English*-Liturgicall.

9. Every Minister is bound in conscience to give his people all those Holy things, which God and the Laws of the land, Civill and Ecclesiastical, make their due; and in such manner, as is by both or either prescribed; especially when either the Whole, or the Majour, or any considerable part of them shall require them at his hand, else he is a defrauder, nay, sacrilegious: But the Common-prayer is an Holy thing of God, by Law both divine and humane, made the peoples due; therefore, supposing they require it, he is bound in conscience to give it them.

10. The Minister is bound in conscience to go before the people in his congregation in publick worship: But without the Common-prayer, there is no publick worship in the congregation: For reading of Scripture (which is very little

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in use amongst them, they will not allow for worship; The singing of a Psalm out of the Book, is accepted little better; the Sermon is not worship; the Minister's prayer is his own, not the People's; and many times such, as few, or none, can say Amen to. But in the Common Prayer, all sorts of worship are given to the God-head; and to every person singly and distinct; and such as the people know, and wherein they can joyn, and whereunto they can, without scruple, say, Amen, &c. *Ergo, &c.*

For the better understanding of the Truth, in this case, we must distinguish, what we mean by Ministers: For though the word be plaine of it self, yet these times have made it equivocal.

1 Some are so only in Title, among the people where they live, but were never ordained; these be Theeves, that came not in by the Door, meer Intruders, worse then the Mendicant Fryers amongst the Papists: for these, though they are not ordained, have licence from the *Pope*, who confirmed their orders.

2 Some were ordained by *Presbyterie*: these also are no Ministers by the Account of the Church of *England*, and must take their Ordination again from the Bishops, if they meane to be accepted Ministers in this Church. Not that we deny Ordination in Forreign parts, especially, in *France*, where no Bishops are, nor can be, with the allowance of the Supream Magistrate; but because our Lawes require, and have established that Ordination only. Therefore neither of these two sorts of Ministers are concerned in the Case: but it is only of Ministers legally Ordained.

2 We must remember, how the conscience is bound, and what is here meant thereby.

The conscience is bound two manner of wayes.

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1. Pri-



1 Primarily, Immediately, Directly, from God himself, and that either by some Naturall Law, written in the heart, or some Positive Law, written in the Scripture; We understand it not in this sense; the Minister is not so bound.

2. The Conscience is bound, but Mediatly, and Indirectly, when the Magistrate commands any thing which is lawful: For the Subject's Conscience is bound to the Law, though that Law do not binde it, being meerly Humane.

It will not be amisse to adde a third Obligation, which may lye upon the Conscience, by way of consequence. As when great Benefits have been received, we are by them bound in Conscience. *i. e.* Equity and Reason, to returne thanks, obedience, requittalls; and so some Expound *Rom. 13.* *Not only for fear, but Conscience's sake.* It is taken in these two last senses in the Present case.

The third thing to be observed is, what is meant by reading the Common-Prayer? whether it be meant in whole, or in part; alwaies, never missing, or sometimes according to discretion, and occurring circumstances? And it is in this last construction that here we take it: For it was in my memory once moved in convocation, and answer was given, That the Church intended not to make it a Drudgerie: If he that hath no Assistant, should first read the first service wholly, and afterwards Preach, and then again read the second Service, it were an heavy burthen for the strongest Lungs.

The conclusion therefore is, that every Minister, legally Ordained, is bound in conscience both mediatly, and by way also of consequence, to read the Common-Prayer, at Discretion if there be a Sermon; at other times wholly, as it is prescribed: And the arguments to the contrary do not conclude.

To the first, Neither Proposition is true: Nor the first;  
For



For the Minister, and every good man, is bound to do vvhhat is his duty, vvhathsoever the event may be to others. I must preach the Word, though it prove to some the savour of death. I must Administer the Sacrament, though some Receiver may eat his own Damnation. I must vvorship God in Publick, as the Magistrate commands me, though some receive hurt thereby. Good ought not to be overcome of Evill.

The second Proposition is not true, nor is it so set down, but with a *Putamus*. We perhaps think otherwise. Besides, if it do more harm then good, its *per Accidens*; The hurt is not from any fault in the thing, but from the fault of those that receive hurt by it. So Wine may be hurtful; and the Sun-shine, because of vapours and noisom weeds, exhaled by it from the earth. By the Church also in this Argument, is meant Some, *i. e.* a party in the Church, and so we have it in the second Argument, which invalidates the force of them.

To the second Argument we say, That a Minister is bound in conscience to do that which may offend some godly men, if it be an offence taken, not given. If a good thing be drawn by evil construction to be made a stumbling block, if the thing be a publick Duty, not a private Action, if thereupon some be offended at the doing; Others, and they much to be preferred, for Number, Wisdome, Authority, be offended at the not doing; if a Reason be rendred to take off the offence, it ceaseth to be *Scandalum Pusillorum*, and is become *Scandalum Pharisaeorum*, and then our Saviour's Rule takes place, *Let them be offended*.

To the third, It was never forbidden by lawful Authority. The Houses made an Ordinance, that is no law. Ordinances of Parliament are of force, but *sedente Parlamento*.

Those that think otherwise of that Ordinance, and conclude it presumption to go against it, are poor *Ignaro's*, and ought not to be humoured: For it is a part of the inflaming the Nation to obey Ordinances as Laws: He that humours them herein, is, if a knowing man, more guilty then they.

To the fourth: the Proposition is untrue. For though Time eats thorough all things, yet not Lawes; unlessse by a very long disusing. Its not so here. Besides, the disuse was by reason of force, or fear; such disuse doth not Antiquate Lawes, but only a voluntary laying them aside.

To the Fifth: Faith in that of the Apostle, is nothing but a knowledge of the thing I do, to be lawfull: But to read the Common-Prayers to be lawfull, appears

- 1 Because we have proved it to be a necessary duty.
- 2 Because it is not inexpedient, in regard of the Minister, or People; but most expedient for both; as the Arguments do shew.

To the Sixth. The Minister doth incurre thereby no suspicion of Levitie; but rather, he doth Proclaime his Constancy, to the Law, to the Church, to his first Principles. If a Woman ravished from her lawfull Husband, for twelve years, should take the first opportunitie to run from the Ravisher, to her first Husband, were she to be judged light? So, &c. They rather are to be condemned of lightnesse, which have been carried from their first Principles, by every winde, and now are ashamed to returne.

To the seventh. The Proposition is so false, that the contrary is most true: For Retractions of Errours, publicly broached, or privately instilled, are as necessary to a Minister, as Repentance and Restitution are for Sinners: Else the Minister pretends to Lord it over God's People, as if he had the Pope's spirit of Infallibility. The Minister's humilitie,

militie, and sincerity, should make him do in this; what the *Pope's* pride, and selfe ends, suffer him not to do.

To the Eighth. If a Prohibition, or Alteration of the Service, should come from Authority: He were imprudent, and ridiculous, that should afterwards use it: But to use it now, whilest the law, binding thereto, is in force, were no more ridiculous (supposing such Prohibition, or Alteration to be so, then to observe, at present, any Law of the Land) which the State may think fit to disanull. It would not be ridiculous; but only to men that are ridiculous.

To the Ninth. No lawfull Superiour hath dispensed with any Minister; as is pretended. I am sure, the King and Parliament have not: I am sure, a Bishop cannot: He can only Connive, which is not to Dispense: Besides, is that Bishop in being? Is he your Bishop? Will he own it? Personall Acts of this nature die, and become Null with the Person. This is two thin a Fig-leave.

To the Tenth. That ever Bishop S. ordeined any Minister, without the Oaths of Allegiance, and Supremacy, and that of Canonick Obedience; without subscribing likewise to the Doctrine, and Discipline of the Church, *Credat Judeus*. If they please, the Bishop shall answer for himself: I will procure it.

You see how willing I am to serve you; and how much I rely upon your wisdom, and fidelitie, to betray these things into your hands. I pray remember, they are not to be communicated by tran-scribed Copies. You know they must needs be almost Extemporary Conceptions. I should be unwilling to father such Scribbles, yet they were ever my destiny. *Odi puerum*, you say, and I, *Scriptum præcòcis ingenii*. Make what use you please of the thing, (if it be usefull) but not of my Name. There is



little hope of prevailing, with those that are contrary minded; unlesse Authority ~~step~~ in: And there is as little in it, to confirme you in your practice of going to another Church. This is another Case, *viz.* Whether my own Minister, refusing to do his duty, as he ought, by Law, to doe, I may forsake him, and the Congregation? Is not this also against the Law of the Church, and State? Is it not to countenance the Schismaticks in their Separating? May it not seem to disturbe the Churches peace? What then is to be done?

1. Treat with him in all gentlenesse, and meeknesse, in private: for rebuke openly belongs to Authority.

2. If this succeed not, then according to Christs rule, take others with you. If that fayle, *Dic Ecclesie*. If this may not at present be had, desire his leave to be of another Congregation, till a settlement, by order, be obtained.

I must have this Copie again; for I have no other. It's fit I should have a counterpart of all my deeds. But I hope, you will not think it worth your keeping. I beleeve, you will prove a bad Conjuror; All your spells will not send me to *London*, till the Convocation, if then: Against vvhich, as to my ovvn particular, I vvill as heartily pray; as I do novv resist your exerciseness. Thanks be to God, there be store of my betters; much abler Penns, and Tongues; and those also personally concerned. I am tyred vvith this long Scribble; Read it as vvell as you can, and Command to Love, and Serve you.

Yours

Upon



**I**N Answer to that part of this Letter, where the Reverend man caveats the young man that consulted him, for going to another Church, where Common-prayer was, from his own Parish-Church, where it was not, The young man made this Reply, That though indeed, by the Lawes of the Realm, and the Church, neither he, nor any man, seem to be bound to go out of their ovvn Parish to Church, but may, if they please, serve God in their own Families; yet any man, as he conceived, might lawfully, and if with conveniency he could, should do well, as vvell for good example. as that he might the more regularly worship God in publick, to resort to some other Church, vvhether lawfull Divine Service vvas. And so much the A& for Uniformitie seems to exhort, if not, enjoyne, viz. That every man, unlesse he hath a lawfull Excuse, ought to be at his ovvn Parish-Church, or at some other, vvhether the Common-prayer is.

He likewise certified, That he had treated vvith the Reputed Minister of his ovvn Parish, vvith all gentleness, and meekness, in private; and yet that he thought, that Rebuke openly, by vvay of Fraternal Correction, and not as in an Authoritative vvay, might belong to any private Christian: Onlie he must be sure, to look vvell to it, That the Person he rebuked, vvhere manifestlie, and notoriousslie, a Breaker of some Law, as he conceived, the Minister of the Church of *England*, that did refuse to use the Common-prayer, to be. As for example, any private Christian may rebuke one, that he sees filching a yard of Ribbon or Tape, of a Rob-orchard; or in a thing more indifferent, for not standing bare, or shewing due Reverence to the King, or any other of his Superiours, and consequently,

little hope of prevailing, with those that are contrary minded; unlesse Authority ~~step~~ in: And there is as little in it, to confirme you in your practice of going to another Church. This is another Case, viz. Whether my own Minister, refusing to do his duty, as he ought, by Law, to doe, I may forsake him, and the Congregation? Is not this also against the Law of the Church, and State? Is it not to countenance the Schismatics in their Separating? May it not seem to disturbe the Churches peace? What then is to be done?

1. Treat with him in all gentlenesse, and meeknesse, in private: for rebuke openly belongs to Authority.

2. If this succeed not, then according to Christ's rule, take others with you. If that faile, *Dic Ecclesiae*. If this may not at present be had, desire his leave to be of another Congregation, till a settlement, by order, be obtained.

I must have this Copie again; for I have no other. It's fit I should have a counterpart of all my deeds. But I hope, you will not think it worth your keeping. I beleeeve, you will prove a bad Conjurer; All your spells will not send me to *London*, till the Convocation; if then: Against vvhich, as to my ovvn particular, I vvill as heartily pray; as I do novv resist your exerciseness. Thanks be to God, there be store of my betters; much abler Penns, and Tongues; and those also personally concerned. I am tyred vvith this long Scribble; Read it as vvell as you can, and Command to Love, and Serve you.

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may, nay, ought much more to rebuke openly, with the  
 abovesaid Rettriction, Him, that by his contempt of neglect  
 of his Sovereigns Injunctions, by Law, for the good and  
 peace of the Church, should merit it. He moreover repre-  
 sented to the Reverend man, that He, according to Christs  
 Rule, before this intimation, had offered, nay, pressed for a  
 conference with his Reputed pastour, with, and before two  
 other Ministers; which was very hardly yielded to, be-  
 cause one of them, though both learned and Pious, had been  
 a sequestred man, yet such were the unavoidable occasions of  
 the said two Ministers, that in diverse weeks, yea, some  
 moneths together, they could not be both at home at the  
 same time, and so that conference as yet Uncompassed.  
 For the *Dic Ecclesie*, that then in the most received sense,  
 being ~~then~~ not to be had, the young man did desire his Re-  
 puted Pastour's leave to be of another congregation; at  
 which he was silent, and that the young man took for con-  
 sent, and accordingly joyned himself to another congrega-  
 tion about half a mile off; though thither he could not pass in  
 quiet without base reproaches, from the Disciples of Him  
 that would not perform Divine service, according to Law. So  
 that to such a sad pass were things brought, notwithstanding  
 his Majesties return to the exercise of his Regal office a-  
 mongst us, That those that would serve God regularly, and  
 according to the established Laws of the Church, and  
 Kingdom, were fain to sneak to act like Quakers, as if  
 they onely vvere the Phanaticks, that obeyed authority, and  
 those, -The onelic or the best Christians in most places,  
 that did least conform themselves thereto.

The



The Copie of a Letter sent from an Associatour in the West, who, for a while, boggled at the Common-prayer, but after was convinc'd of his Errour, to another of the same Association, not yet so convinc'd.

M. B.

**U**Nderstanding, that as yet you do forbear to use the Common-prayer, and presuming that you have not appear'd against it, I have taken the boldnesse to offer you these Reasons, why deferring any longer, that Work will not be expedient for our Church, as the Case now stands.

1. The restraint being taken off, that hindered the exercise of that Service; that 'tis expected we should obey the Law in force, appears by the Examples both of the King and Parliament, and the new printing of the Service-books, against the last Thanksgiving day, with some Prayers added for that season; which I have seen.

2. Your Example retards others; which perhaps is discerned by others better then by your self, they having therefore a greater esteem of you, because they judge you vile in their own eyes.

3. The people do generally forsake those Churches where 'tis not used; and the far greater part of the Nation are for it; which (supposing the lawfulness of the thing) is reason enough. For if there be a necessity of offending one side in Licitis, the Rule is, we must respect the greater part in the first place; but then, if those Licitas, be also commanded by a Law in force, I see no Plea can be made against them.

4. 'Tis time, after all our high flights, to stoop to the weakness of the people; the generality are so dull, that they cannot follow their Leaders, who are too nimble for them. Therefore, the sheep do choose rather to follow the lame Shepherd, whose

pace is most suitable to their slowness, and apply themselves to the plainest, and most homely prayers, as most agreeable to their Capacities.

5. Stronger Christians, as they abound in gifts and parts, so they should with charity, and for the weak brother's sake, to be content therewith.

6. We cannot well answer the Objection of Schism from the Papists, if we depart from them, where there is no necessity: much lesse, if we renounce the Common Prayer, because, as some alledge, taken out of theirs. This Sophisme used to make the people hate it, is indeed a solid reason to make men of understanding love it, as Gold refined from drosse: and implying a charitable desire of Communion with them, wherein we may.

7. Since the laying aside of the Liturgie, and our Discipline, Popery has gotten much ground; and many went over to the Romans, seeing our disagreement in every thing, Creed, Prayers, Baptisme, Catechisme, Eucharist, Marriage, Burial, Visitation of the sick, &c. All which is solved by the old way, and Discipline: and while every one pursued his own way, Unavoidable was the scandal.

8. Wise men have thought it the best way to preserve a State, to reduce it to it's principles, by which it grew great (as Mr Herbert notes concerning Catechism:) and this is that which is now doing in the Civil body, proportionably so should it be in the Church, (for the Vine thrives and grows with the Elme.) How shall all these Extravagancies be cured? but by resuming that way, wherein we may (those things being removed that are justly offensive) walk orderly, unanimously and soberly, and if the matter be well examin'd, more profitably to the common Interest of the Church, in charity and union; and though knowledge and gifts may have increased more by the new way, yet these also are not hindred by the old.

9. Equity, and Reason, and the Law of Nations, do favour that  
in

in Being, till orderly judgement of Decision be given against it : Are we not bound then to suspend our Reasons, inducing us to think hardly of the Liturgie, specially if not demonstrative : Or else we trouble the Church without necessity : But 'tis objected, that it has been condemned already by the most godly and zealous, &c. Ans. It was never condemned in an orderly way. A Bias of Partiality was apparent, in that they never admitted them to consultation who stood for it.

10. All exceptions against our Liturgie, must either be against a Set-form in general, or against This form. To the first, I answer, The special sacerdotal Benediction, and decimal profession, were deliver'd, in an expresse forme; and the Psalms of David, of which St. Jerom<sup>e</sup> has observed foure to be intitled prayers, were standing parts of the Jewish Liturgy. The 70. Disciples were all to use one short Benediction, when sent to preach the Gospell. Luke the 10.<sup>2</sup> And Peter concludes almost all his Epistles with one Set-forme. Justine Martyr, one of the eldest Sons of the Church, mentions *Κατὰς ἑυχὰς*. And the same we have in Tertullian, who has left us heads of prayer for their Emperours, *vitam prolixam, domum tutam, senatum fidelem, &c.* And Constantine had his *εὐχὴς κατὰ τὴν ἐκκλησίαν*, Composed with Study. *ἑυχὰς ἐκκλησιαστικὰς σὺν τοῖς τῶν βασιλέων ἑκκατοῦσι κατὰ τὴν ἐκκλησίαν*, saith Euseb. which is, as I conceive, He duely said his Set and Appointed prayers with his household.

As for this forme, that our Church uses, our Hooker has long since at large asserted it, with such arguments, as may be enough to caution a moderate and peaceable man, to be very tender, and wary, how he opposes his Private, to the Publick judgment of the Church, though he be not fully satisfied in every particular: Adde to this, that our Liturgie, had the approbation of Calvin, whose judgment in other things is of very great weight with us. Worthy Sir, presuming on your goodnesse, I have made bold to offer these Reasons to you, which if they prevaile not with you, yet may be a Testimony of my observance, and respects to you.

July the 20. 1660.

F 2

Your unworthy fellow-labourer  
in the Ministry. C M.



To this Letter, the over-grave Gentleman gave only this Answer, to the Endighter of it, though, no vvhit inferior to him in age, degree, or standing in *Univerſity*, but his ſuperior in all thoſe reſpects, but very magiſterially thus, or very neer to this purpoſe, and in as fevv vvords. Sir, I thank you for your Letter, but there vv ere ſome miſtakes in it. But vvhere, or hovv, his ſeraphicalneſſe vvould not vouchſafe to ſhev.

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*Upon the Communicating the above ſaid Letter, and ſome other Papers to that Reverend Perſon, who ſtated the Caſe afore recited, was returned this brief Answer following.*

Sir,  
**Y**OU muſt not be offended, if I answer your *Folio* in this *Decimo ſexto*. I have peruſed your Chartar, your counſells, opinion, your Scholars głoſſe upon it; my judgment is in brief; Go on, and proſper. To me the Chartar is expreſs, the counſells, opinion, clear for you; and many caſes in the printed Book come home; and I obſerve all the Decisions are more then ordinarily favourable to your pious uſe. I cannot believe (whatſoever is pretended to the contrary) but that your Governours will be found to ſtand in a double capacitie. 1. As Governours. 2. As Feoffees, and ſo questionable, otherwiſe they might, without fear, either keep all to themſelves, or ſell the Lands to others, without controule.

I thank you for your Letter newes, though nothing in them comes up to my expectation. Biſhops, Deans, Prebends, are ſettled, but no Vote for Church Lands. Will they leave them to the Law? When they did not the King. And will not, as it ſeemes by Coll. *King's Petition*, leave to the

the Law, those that have sequestred Ministers; nor do sequestred Gentlemen returne to their Estates by Law. I cannot reconcile this.

That Dr. W. should be a Bishop, is not beyond my expectation; nor that he gives you so faire an invitation: only I think that a good Parsonage in *England*, is better then a Deanery in *Ireland*. I am glad to hear that Dr. H. is of Sarum; but stand at gaze to hear that my antient Friend Dr. Sb. shall be of *Canterbury*. I attribute it to Dr. St. They were *ex Intimis*. I am glad Mr. M. comes off, and labours to draw after him *Arietem gregis*; but, I beleeve, in vayne: For the man, I beleeve, is now dyed in graine, and thinks the whole service unlawfull; though he pretend disuse, dispensation, offence, &c. Mr. M. doth court him handsomely, with high flights, and stooping, &c. But I hope, he meanes, Ironically. All their high flights being like those of the *Swallows* in foggy weather, which are as low as the Earth it self, when they hunt for flies. I wish he had managed his Argument of Schismes in another vway. He saith from the Church of *Rome*, against vvhich perhaps Mr. B. thinks it impossible to be a Schismatick. But I vvould have said, from the Church of *England*. Nor do I commend his argument from the growing of Popery; vvwhich, I beleeve, vvvas not from the disuse of the Service, but from abolishing Bishops and the Discipline, and a vvorld of learned men vvith them. And to conclude, notwithstanding all your Magical malice, I am sure to be safe till *October*: In the vvhile, if you think any thing considerable, vvrite to

*Your affectionate Friend*

Your Papers are in your Chartar.

G

To

**T**O Conclude these Discourses, 'twill not be amisse to adde one seasonable Exhortation, to all such as are ill-affected to the old Government of the Church, by Bishops, and the Publick Divine Service, by the Liturgie, that are not contented to worship God, and hear his holy Writte, read, expounded, or preach't, at the Canonical houres in Churches; and to pray, and reade the Bible at due times in their own Families, besides their Closet or private Devotions, and occasional good Conferences, that they may finde opportunities for, as they ride, or walk, or otherwise regularly converse with others, as they be going about their other lawful occasions, but must needs have, and by no Prohibition of the Laws of the Realm, and the Church, will forbear their riotous meetings, unlawfull Assemblies and Conventicles, in and by which principally, the late horrid Rebellion was hatcht.

Let them but seriously reflect upon the past troubles and the first Rise of them; and make impartial enquire, whether or no all those, and only those, that vvere for such Conventicles, and Despisers of the Church-Government and Liturgie, vvere not those that made up the first Army, that Rebell'd against the King, Robbed Churches, Seized on other mens estates, and out of whom are spawned all the Phanaticks of latter dayes.

*This* They seriously considered, and found true, which will easily be, if in every Town or Parish a slight kenne be taken, one would think it sufficient to make every sober minded person to repent heartily, if he be guilty in this kind, and after so much mercy from so gracious a Prince, to beware how he be found faultie, by countenancing or frequenting such unlawful Assemblies, or Conventicles: After so much mercy, I say, of so gracious a Prince, who, as a  
 Rank



Rank Phancie did expresse it t'other day, hath in some sense been more merciful, then God Almighty hath ever given us hope he will be, toward those that trespass against him. For God never did, nor ever will forgive any that repent not, and make no restitution. But his Majestie hath forgiven hundreds, nay, thousands, I doubt, millions, that never truly repented of their trespass against Him, and his Father, of blessed memory; and for ought that yet appears, intend no restitution. 'Twere to be wisht they would consult their beloved Mr. Calvin, Mr. Perkins &c. and then answer this Question, viz. *Whether they be not bound in Conscience to make Restitution to those they have wronged, to their utmost ability, if ever they hope for Heaven, notwithstanding the Kings Act of Oblivion, which absolves them only in Foro Humano, not in Foro Conscientiæ.*

But it is too too Apparent, how farre from any such Act as this, nay, how Diabolically malicious some Non-conformists and Phanaticks be, if they cannot compasse their irregular designs, by a late Horrid slander, that an unworthy, more then Treble Turn-coat wretch, the other day forged against the Reverend Father in God, the Bishop of Bath and Wells; not sticking to brand him, in the Audience of one of the most eminent persons in the Nation, for an old Leacher or Goat, as the vile foul-mouth exprest it, affirming, That the good old Father, who is now in his fourscorth year, and even bowed together with age, was a most insatiate effeminate person, and had lately married a young wench of one or two and twenty, and yet was not satisfied with her, but neighed after other women. Now all this Hellish Aspersions was raised upon no other ground, but because the said vile wretch, a vertiginous Colonel forsooth, of the worst stamp; could not wrest out of

the said Reverend Bishop's hands; one of the best Mannors, belonging to the See of *Bath and Wells*. But the Bishop being, as was said, now in his eightieth year, and his second wife, whom he married about foure or five years since, for a Nurse and Comfort in his disconsolate condition, being a very grave Matron of sixty years of Age; what spark of Probability, or ground for such a base slander there could be, let all candid Christians judge, to whom the Reverend Father does appeal; and the same Father is ready to take an Oath, with such an Awful Execration, for his purgation in that particular, that his slanderers dare not follow him therein. Yet what if an Ancient Bishop or Churchman had indeed taken a young *Abishag* in the way of Matrimony, to comfort and cherish him in his old age; as *David* did, without it, had it been such an abominable thing? The truth is, too many of our *English* Nobilitie and Gentry, as vvell as the Commonaltie, do speak too vilely of Gods Ordinance, Matrimony, especially in the Clergie, as if they did more then encline to Poperie in that point; And some coy Ladies, that think it a fine thing to have a spruce Chaplain to vwait upon them, in a little higher Sphere then a Serving-man, do even vomit to hear of the marriage of a bawdy Priest, as they most unchristianly speak, as if they honoured neither God, nor his Christ, so much as *Ethnicks* honour'd their false gods, and their Priests for their sakes. How frequent is it vwith the most, to make a scorn in all companies of a Minister of the Gospel, by calling him Parson, Parson, at every turne, not in Respect, but in base contempt. Which vvord hath too long, and yet doth continue, to be in as great derision, as of late the name of King, Duke, Earle, Lord, or Bishop. And vvhat mocks and flouts are daily, and hourelly, cast at the Regular Clergie

Clergie, as they passe in the streets, and even in some of the most Eminent Noble Families in and about *London*, 'tis a shame to hear and see. And if his Majesty, and other Noble Personages, do not speedily declare in their Families, and elsewhere, their detestation of such scornes, and give open countenance to those that are set apart for God's Service, as well as to that Worship by Common prayer, established by Law, 'tis to be feared, that all our old Animosities will ferment to that height, that 'twill be too late to suppress them.

'Twas some few daies ago spoken in no lesse a family, then the Lord Generall's, by a Majors wife, who may be supposed to speake the sense of her husband, and of divers others of that gang, that the Kings Quire, were no better then a company of Fiddlers, and that she hoped to live to see all such superstitious fooleries, pulled down with a vengeance, and to have those that love to go in long Garments, and yet were indeed Wolves in Sheeps clothing, to be stripped of their formalities, and that she knew there were thousands, nay, millions in the three Nations of her minde. The reason why this is here inserted, is, that if possible, some notice of such seditious spirits may come to his Majesties, and the Lord Generall's eares, and be speedily checkt.

That slander lately raised against the Bishop of *Bath* and *Wells*, is much like that other of old forged, and in all Pulpits of the Non-conformists most impudently, as grosse a lie as it is, proclaimed, to make him, and that whole order odious, viz. That he should say, that he thanked God, he had left never a Lecturer in his whole Diocesse. Whereas there is not a Person of any Intelligence, that lived in that Diocesse, but knowes, that there were continually, as learned Lectures of Reverend men, with the approbation of the said Bishop, in the said Di-



ocesse, as in any other. Indeed that prudent Governour of  
 the Church, was, and is, somewhat of Sir Henry Wootton's, or  
 rather of *Lipsius* his opinion, that not only *Disputandi*, but  
 also *Predicandi pruritus fit Ecclesiae scabies*; and there-  
 fore did his endeavour to suppress, and hinder the placing of  
 single Lecturers in Cities, Townes, and Villages, by any fa-  
 ction of the people, without, and against the good liking of  
 the lawfull Rector, or Incumbent. And how many are  
 there, that were the greatest followers, and admirers, of such  
 single factious Lecturers, that are now convinc'd, that they  
 were the bellows, that blew up the flame, that hath  
 so long wasted both Church, and State. And indeed such is  
<sup>he</sup> imprudence, and passion, of many Preachers, that wise men  
 conceive Sir Francis Bacon's proposal, not without very good  
 reason; and that it would tend more to the Churches peace,  
 and the good of souls, if there were one compleat body of  
 wholesome Homilies, or Sermons, one, or two, for every  
 Lord's day, and other Festivalls thorowout the whole year;  
 composed, or collected, by the most learned, and pious of our  
 Church, and set cut by Authority to be read to the people,  
 in stead of so many Crude Rhapsodies; as are many times  
 through haste, or want of learning, and prudence, obtruded on  
 them. And that only some few that are known to be pru-  
 dent, and of a right sober, and peaceable temper, upon very  
 speciall occasions, or emergencies, should be allowed to com-  
 pose Prayers, or Sermons, of their own; and these likewise to  
 be well scanned by some in Authority, before they be pro-  
 nounced in publick. The very Poets, and Oratours, a-  
 mong the antient *Ethnicks*, took this care, before they did  
 dare to commit any thing to publick view, or audience, not  
 only for the propriety, and puritie of the words, and phrase,  
 but also for the soliditie, and pertinencie's sake, of what they  
 penned

penned, as the Illustrious *Lipſius*, and ſince him, the learned *Voffius* ſhew in their treatiſes *de Recitatione veterum*. And ſhall Heathens be more tender of their credits, then we Chriſtians of the peace of the Church, and of Charity?

I know nothing has conduced ſo much to the bringing us into thoſe late horrid confuſions, and ſo likely to hurry us back again into them, as that overweening Enthuſiaſticall opinion, which the common people have got among them, viz. That when a man is got up into the Pulpit, eſpecially, if he make uſe of no Notes, he has a ſpeciall, extraordinary inſpiration, not much ſhort of, if not the very ſame, with that of the old Prophets, Evangeliſts, and Apoſtles; and that God put even the words, and phraſes, into his minde, and mouth, and that what he there prayes, and preaches, as they call it, is the very word of God, farre tranſcending that which is read in the Pew below. The occaſion, or cauſe rather of this opinion among people, is, that this, and the like prefaces, are ordinarily recited in the Pulpit, never in the Pew, viz. Hearken to the word of God, as you ſhall finde it written, &c. Or, hearken to the good word of God, as it ſhall be delivered to you, upon theſe words, &c. Or, give good heed, or attention, to the whole minde of God, as it ſhall be exhibited from theſe words, &c. Whereas alas, too too often, to the great grief of ſober minded Chriſtians, ſome are ſo far from giving the minde of God, that they do not underſtand the minde of learned men, upon thoſe places they undertake to handle.

What if a man ſhould ſay, that ſince the death of the Prophets, Evangeliſts, and Apoſtles, there is no preaching at all, properly, and ſtrictly ſo called? For they were the only proper *κίρυντες*, i. e. Heralds, Proclaimers, Predicatours, or, Embaſſadours, that brought the ſacred Meſſages to us im-

mediately from God; and the Ministers of the Gospell now are bound up to their Canon, may not adde or diminish one *Iota*; and therefore are rather *Expositours*, then Preachers, unless it be in a very large, and improper sense.

What if a man should say, that the expounding of any place of Scripture, must be done in the same way, and by the same helps, that a Master, or Usher in a School, uses in the exposition of *Isocrates* his *Parænesis*, or *Tullie's* Offices, or any other Classicall Author.

What if a man should say, that publick praying, or preaching in a large sense, *ex tempore*, if any be so prophanely rash and sinfull, as so to do, (for some that are thought by the Deluded people so to do, do nothing less; but do make as many wry mouths & close-stool faces in private, to prepare those crudities, as they do in squeezing them out in publick) is no more then for a school-boy to make a rude Theam, Oration, or Verse *ex tempore*. 'Tis true indeed, that praying and preaching, still I mean in the larger sense, are Acts conversant about sacred things, and yet are no more properly gifts, then any of the liberall sciences. God's good blessing no doubt does go along with them, where they are soberly and Regularly used, in their kinde; and so it doth with a christian scholar or student in his other learning, in it's kinde: And any one in the Pulpit, if he hath not read much, and studied hard before hand, may as soon mistake the true sense of a place of Scripture, or faulter in his prayer, as a school-master or scholar at the Desk or Table, if they be not circumspect, in expounding, construing, or parsing an Authour, or composing and pronouncing, Theam, Verse or Oration.

And this I take to be correspondent to the mind of that Illustrious light of our Church, Doctor *Hammond*, in his preface



preface to his precious Annotations upon the New Testament, and of all the most pious and learned Church-men of our Nation: who are content with that Honour which God hath given them, by an ordinary call, and his ordinary Assistance, without desiring to boy up themselves in the esteem of the Vulgar, by a Pretence to such Mountebank Enthusiasmes, as others boast of.

And for the Specialties or particular Bills, that are put up in some of our Churches, it were well if they were a little better considered of, and whither they tend. As for example, if a Lace-maker, or Button-seller, hath occasion to go to a Faire or Market, at thirty or forty miles distance, or to place a Boy to School, or an Apprentice, the Prayers of the greatest Congregations are solemnly desired for a blessing upon the Journey and Undertaking. 'Tis true, God's Providence is over the meanest thing, and the lowest Actions of men, as over the very Sparrows, and the very hairs of our heads: and yet if a Sparrow, that one loves, should be sick, or ones haire begin to fall off, were it fit to put up a particular, publike, solemn prayer in a Church for them.

What will wise men say to this Bill, viz. *A Servant that is fallen into a prophane Familie, desires the Prayers of this Congregation, that God would be pleased in mercy, by his Providence, to finde out a way to remove him out of that Familie.* Whither, I pray, tends this, but to faction and sedition in Families, as well as in the Church and State? One would have thought, if it had been fit at all, that such a thing should be put up in a Bill for publick Prayer, it should rather have been thus, viz. *A Servant that is fallen into a prophane Familie, desires the prayers of this Congregation, that God would give him patience to continue there, and be a blessing to that Familie, as Joseph was to Potiphar's, and Instru-*

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mental for God's glory, by his good example.

what if

But should we tel of all the strange Extravagancies of some men, in their praying, preaching, thanksgivings and fastings, as how one desires God to make the King truly a Defender of the Faith; as if it were not his legal Title, and an Injunction of both Houses, that he should be prayed for as Defender of the Faith, truly Ancient, Catholick, and Apostolick, and in all Causes, and over all Persons, as well Ecclesiastical as Temporal, in his Majesties Realmes and Dominions, Supreme Head and Governour; But some men fondly think, if his Majestie be not for Presbyterie or Independencie, against Bishops and Common-prayer, he cannot be truly a Defender of the Faith. Another appoints a publick Fast of his private phancie; and prayes, that God would humble the Nation for not sticking close to the Covenant, for starting aside from the Covenant, for not Adhering to the Covenant, in it's principal and main ends and intentions. Another begs God to undermine and pull down the great ones in the Nation, that are combining against God and Jesus Christ, and the Power of Godlinesse in the Nation, and that he would set up his *Zerubbabels* again in the Nation. Another preaches, that a true Minister of the Gospel must use Distinction in his preaching, and not such a kind of general preaching, as was now coming up in the Nation, which would break no bones, and convert no soules. Hath his Majestie been so gracious, as to forgive so much; and to declare for a warning his Resolvednesse to use all rigour, and severity, for the future, against all such, as by word, or deed, shall do any thing contrary to the Government, which comprehends as well that in the Church, as that in the State; and yet dare these Audacious Incendiaries still go on, under a pretence of zeal for God's glory, to blow

blow the Trumpet of Sedition, and another Rebellion? Let them take heed, that the hand of God, and Justice do not overtake them, ere they be aware, as it hath some of their wicked crew.

The Reader is desired to take notice, that whereas there is a scandalous story grassant, in dishonour to the Reverend Bishops, and Doctours of our Church, *viz.* That when the first newes of the Parliament's due submission to, and close with his Majestie's Gracious declaration, was brought to the *Hague*; His Majesty should call upon a Bishop or Doctour then present, in these, or such like words. Come Doctour, since it hath pleased God, to be so Gracious to me, and my people, let Us immediately give God solemn thanks here, while the Commissioners be present. At which the Bishop, or Doctour, was much abashed, as the story runs, and making shift for a Common-prayer-book, did tumble it, and fumble it a long time, for some forme, or formes, to serve the particular occasion; but after long ado, his Majesty, with some passion said, Why, cannot you give God thanks upon such an eminent occasion, without your Book? To which the Bishop, or Doctour replied, may it please your Majesty, I desire not to be wiser then the Church. At which, His Majesty hastily snatcht the Book from him, laid it under his own Armes, and gave God thanks *ex tempore*, in an admirable manner. This is the story; but upon good enquire, and discourse with sundry Persons then present, it appears to be indeed but a story; and if it be otherwise, let any of that gang disprove it, if they can, in the next Pamphlet, or Journall. Doctour Earle, and Doctour George Hall, are Persons *fide digni*, and were present, all the while the Commissioners were delivering their Message to the King; and they have been talked with, and averr the contrary. And no question, His Majesty,

if he be humbly asked, will make good what they averr.

VVell fare Mr. *Faireclough* of *Wells* in *Somerset*, who hath the Knowledge of praying *Ex tempore*, as well as the best of them, and hath gone for a Presbyterian, that at a friendly Conference with some Divines in *Dorsetshire*, ingenuously confessed, That he never prayed so heartily in his life, as at *Cambridge* by the Common-prayer. And that rather then there should be another such a Confusion in Church or State, he could wish all the Presbyterians and Independents in *England* banisht.

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**FINIS.**

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